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Girl Carrying Water from the Well

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WHY STUDY THE BYELORUSSIAN PAST?

Frequently, young Byelorussians question the necessity of having to learn Byelorussian history. Because according to the popular belief of many young Byelorussians, Byelorussian history is totally irrelevant to their everyday lives; furthermore, it is held to be a boring subject perfunctorily studied every Saturday in Byelorussian schools throughout Byelorussian communities in the United States and Canada. It is very easy to simply dismiss it as being "irrelevant", for lack of a better excuse. Such a pronouncement requires no knowledge whatsoever of the subject at hand. On the other hand, an attempt to explain why Byelorussian history is relevant is a bit more challenging, and requires some knowledge of the subject. Hopefully, I will be able to edify some of our more incredulous readers.

It has long been held that the United States is a large "melting pot" into which the immigrants of all nations are cast, and who eventually emerge from the "melting pot" in the form of a new end product — the American — a species in which no particular ethnic characteristic predominates. This theory has given way to the theory of "cultural pluralism", which postulates that the United States is a country of many diverse ethnic groups who never really lose their culture and, as a result, retain their ethnicity along with interests differing from those of other ethnic groups. *Beyond the Melting Pot,* a book written by Nathan Glazer and Patrick Moynihan, has successfully demonstrated that the "melting pot" theory is no longer valid. The study of five ethnic groups in New York City by Glazer and Moynihan has revealed that after even three or four generations no standard national type has been created. Each of the five ethnic groups retained enough of their ethnicity to make them highly visible and distinct from each other.

This shows us that in a country such as ours comprised of many ethnic groups, one needs to be aware of his culture and history; otherwise, he will become a wonderer, a person who really never learns about himself and becomes lost in the vast sea of numerous nationalities, never being accepted by any nationality. Our ultimate goal as young Byelorussians should be to strengthen and consolidate our position in this vast sea of nationalities; otherwise, the Byelorussian-type will be in danger of becoming extinct, resulting in a group of wonderers, never finding their place among the other ethnic groups.

One way of strengthening our position among other ethnic groups is to study and disseminate the history of Byelorussia. By doing so, we will be enlightening both ourselves and others about Byelorussia, a country with a history which will rival that of any other country. Unfortunately, much of our fascinating history has been obscured and falsified by many Russian historians who treat Byelorussia very superficially, as if by accident. Byelorussia to these historians is nothing more than a geographical region which was included in Ivan III's imperialistic policy of "the gathering of Russian lands", a policy interpreted as highly patriotic, and one which gave rise to the Russian nation. By the nineteenth century this "Russian nation" had consisted of a population which was greater than 50% non-Russian. Nevertheless, this interpretation is favored by the patriotic Russian historians, who find it necessary to justify Russia's historical policy of aggression against the non-Russian peoples in Eastern Europe. They tenuously claim that Moscow was the successor to Kiev. This is the foundation for Moscow's claim as the sole heir to all the lands and ancient cities of the Old Kievan Rus such as the ancient Byelorussian cities of Polacak, Smalensk and Viciebsk. Many historians of non-Russian origin such as Alexander Bruce-Boswell have rejected this myth. Boswell writes that the Grand Duchy of Litva (Byelorussia) was the real successor of the Kievan State, and not Moscow, "alien partly in race and wholly in political ideas to Kiev."

Because of this state of affairs, it becomes even more necessary for Byelorussians to be aware of their history. An even greater responsibility rests with us to correct the existing historiography and to give Byelorussian history a new perspective. Much is already being done to eliminate the ignorance about Byelorussia and her people. Dr. Jan Zaprudnik, Assistant Professor of History at Queens College of The City Uiversity of New York, is actively engaged in informing others about Byelorussia. He frequently contributes to scholarly journals and is a frequent lecturer at many universities. His latest contribution was an article entitled "The Interpretation of the Grand Duchy of Lithuania in Recent Works of Soviet Byelorussian Historians", published in *Baltic History* (Columbus, Ohio: 1974). Dr. Vitaut Kipel, also of Byelorussian descent, is currently involved in an extensive study of the history of the Byelorussian Immigration in the

United States. He is also compiling an exhaustive bibliography on Byelorussia, which is due to be published shortly.

Recently, a number of doctoral dissertations have been written concerning the historical development of the Byelorussian language. Robert Patry-Tamushanski, a second generation Byelorussian, recently submitted his thesis on *Loanwords in Middle Byelorussian* to the School of Slavonic and East European Studies of The University of London, which granted him a doctorate for his original research. Arnold B. McMillin also received a doctorate from The University of London after having submitted a dissertation on the Byelorussian literary language in the nineteenth century. There are also others.

The study of Byelorussian history and culture is not limited to Byelorussians alone, for many scholars of non-Byelorussian origin find Byelorussia to be an interesting country with a fascinating past worth exploring. *The Journal of Byelorussian Studies* is published by a group of scholars who are of both Byelorussian and British descent. Professor Thomas Byrd of Queens College, who is of Welsh descent, has recently become a member of the Byelorussian Institute of Arts and Sciences in New York. His recent lecture about the life of St. Euphrasynia of Polacak at the Institute in New York revealed that one need not be of Byelorussian origin to truly appreciate the Byelorussian past and to study it in depth.

The above examples show us that the Byelorussian past is indeed worth studying, for both Byelorussians and non-Byelorussians. It is a topic which is beginning to gain popularity in many universities, and one which will continue to expand as more people begin to hear about the Byelorussian past. Young Byelorussians should take advantage of current developments in the realm of Byelorussian studies, and select the Byelorussian past as a topic for an essay, a research paper, or even a dissertation. It can be easily incorporated into your current studies such as history, geography, sociology, political science, theology, or philosophy. As the interest in the Byelorussian past continues to grow, there will be a greater demand for people who are knowledgable in the field of Byelorussian studies. One should not ignore the possibility of considering it as a field of specialization. Most important of all, it must be remembered that by keeping our past alive we will, at the same time be keeping the Byelorussian ethnic group alive in this culturally pluralistic country of ours.

George Azarko

Дыялёг:

— Дзе быў, суседзе? У горадзе? А чаму такі сумны?

— Ды вось купіў тэлевізар, пыласос, пральную машыну, а на шкарпэткі не хапіла.

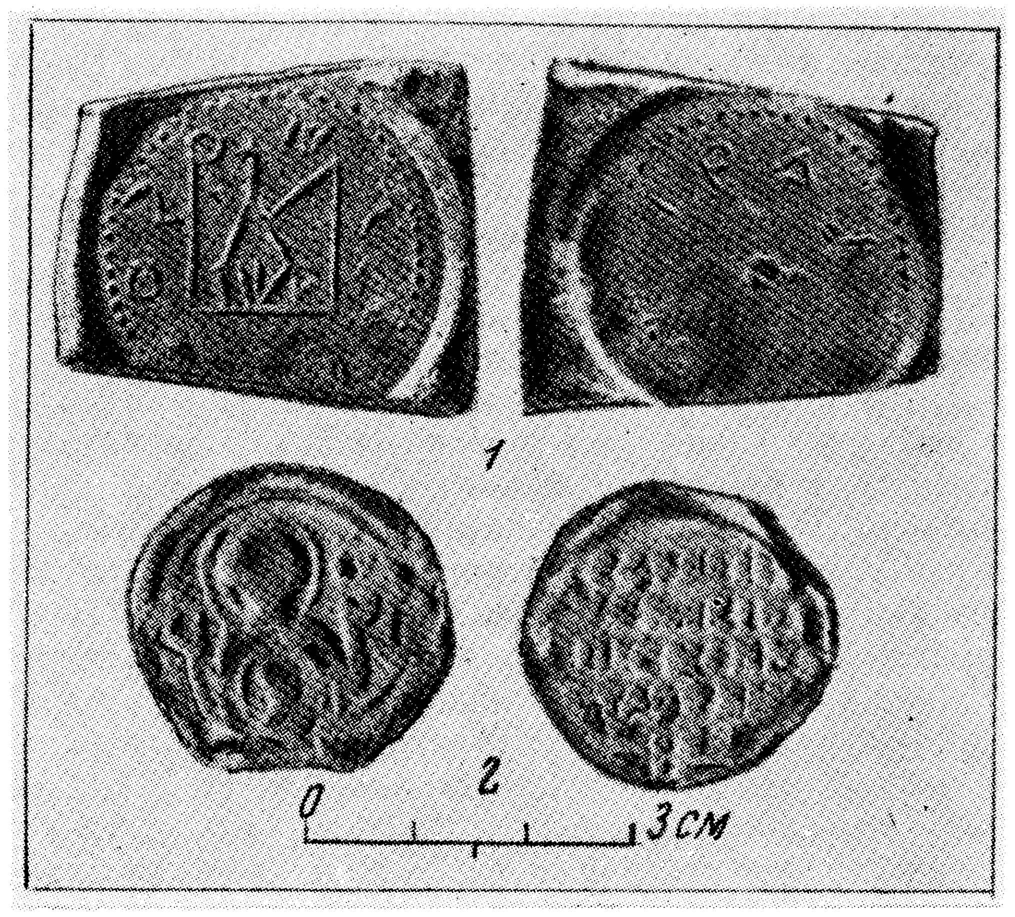
THE LAND OF POLACAK

RULERS

It is difficult to determine the continuation of historical events which occurred at the beginning of our national statehood. As mentioned previously, the chronicles of the land of Polacak and the city of Polacak have mysteriously disappeared. However, that such chronicles did indeed exist, is proven by the historical work of the Russian historian W. Tatiscev, which was published in the 18th century. Tatiscev copied entire pages about the Polacak Dukedom from them. There are some Russian historians who doubt their existence. Professor L. Alexeeff in his work *The Land of Polacak*, published in 1966, quotes whole passages from the Polacak chronicles as cited by W. Tatiscev. There are also brief accounts about the Polacak Dukedom in the chronicles of Kiev and Novgorod. Next to Kiev, Novgorod was considered to be the second most powerful state in Eastern Europe and Polacak was the third. These chronicles describe in detail the events of the year 980; thus we know that in 980 the Grand Principality of Polacak was politically independent, as well as economically prosperous and powerful. Centuries before, the Kievan dukes looked with envy on the expanding and flourishing city of Polacak and its territories.

In 980, the ruler of Polacak and its territories was Rahvalod. There is some dispute about his origin. Some historians assume that he was a foreigner, while others claim that he was a native of the land of Polacak. At that time, the rulers in Kiev were very anxious to neutralize and establish friendly relations with Polacak. This was to be achieved with the marriage of Rahvalod's daughter, Rahneda, to one of the Kievan princes. The first one to court Rahneda was Yaropolk. However, his brother Uladzimer, had other plans. After his conquest of Novgorod, Uladzimer planned to take the Kievan throne from Yaropolk and marry Rahneda. As the events are related in the chronicles, Rahneda made her choice quite clear by stating: "I will take Yaropolk," and to Uladzimer she answered, that she will not remove the boots of a slave, knowing that Uladzimer's mother had been a slave and Yaropolk's mother a princess. This rejection was the reason for Uladzimer's terrible vengeance on the royal family and the city of Polacak. Not only did he kill Rahvalod and his two sons and took Rahneda forcibly to Kiev as his wife, but he also burned Polacak to the ground. After returning to Kiev, he killed his brother, Yaropolk, and thus became the ruler of the Kievan Dukedom. All these events are described in various forms, often interwoven with legendary accounts. The story of Uladzimer's courtship and Rahneda's humiliation are part of Byelorussian literary folklore. It has survived in different forms among the legends of our people until the present day. All of these events took place some 1000 years ago. Based on valid and available evidence, the Byelorussian

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1 — Izyaslau's royal seal (X cent.) excavated in Novgorod;
2 — Seal of the Bishop of Polacak (XII cent.).

people may consider the existence of their statehood since 980. Thus, the Grand Principality of Polacak was the first independent Byelorussian State.

Now, what information do we have about Polacak prior to 980? There is some available information. We know that Arabic, Byzantine and other eastern coins from the 9th century have been found on the territory of the land of Polacak; thus, it took at least two centuries for the city of Polacak to build and expand. Polacak is also mentioned in other historical documents, such as in connection with the Kievan Dukes Askold and Dir. They waged war against Polacak and severely damaged the city. Sometime later, in 882, it is mentioned that after killing Askold and Dir, Oleh became the ruler of Kiev and codified some regulations for measurements and weights for the Slavs and the Kryvichy. Did that mean political dependence? Historians have differing opinions about that. The fact remains, that during that period, densely populated and fortified cities were constructed. Existing evidence also shows that among the ships of other city-states which sailed to Constantinople in 907, were the ships of Polacak. As mentioned in the Kievan chronicles, the ruler of Kiev was in charge of the flotilla that sailed in order to collect contributions from Constantinople. Later on, Polacak is not included in a list of cities that signed an agreement with Greece. Polacak was also occupied by Varangian dukes for a period of time. This was around the middle of the 10th century.

Rahneda could not forgive Uladzimer for the murder of her parents

and brothers, and so she tried to kill him, but unsuccessfully. This was one of the reasons why Uladzimer sent her along with her first child, Izyaslau, back to the land of Polacak. He even built the city of Izyaslaue, later called Zaslaue, near Miensk for them; nevertheless, Rahneda and her son returned to Polacak. The people of Polacak happily welcomed back their princess and patiently waited for the little prince to grow up and take the throne of Polacak; thus, Izyaslau started a new dynasty of powerful Polacak rulers — the Dynasty of Rahvalodavichy (after Rahneda's father Rahvalod). The young Duke Izyaslau, as a descendant of the Kievan Duke Uladzimer was also the first in succession to the throne in Kiev. However, he, as well as the subsequent dukes of Polacak, were never considered by Kiev as recipients of royal inheritance. There are many references in chronicles to the hostility between Kiev and Polacak, which began in 980. With the return of Rahneda, Polacak was rebuilt. The ducal residence was heavily fortified and constructed on a new and more unapproachable hill.

There is very little information about the reign of Izyaslau. However, since his royal seal was found in Novgorod, Izyaslau must have had some commercial or other dealings with that city.

Rahneda died in 1000, while her son, Duke Izyaslau, died a year later. Since at the death of Izyaslau, his son Brachyslau was merely a child, it is assumed that the viecha in Polacak appointed a regent to act for him. Brachyslau reigned from 1001 to 1044. He is noted for increasing trade with neighboring states. He also enlarged and built a trading center in Kiev called, "The Court of Brachyslau". This was a place where Polacak and foreign merchants lived and traded their goods. Such commercial courts are mentioned in chronicles of the 12th century. It is also mentioned in chronicles, that when the Kievan Duke Yaroslau (a son of Uladzimer and Rahneda) occupied the Polacak cities, Viciebsk and Usviat, Brachyslau was very upset about it. The reason being that Viciebsk controlled the crossroads of two important trading routes that ran through the land of Polacak. One was the so-called route "From Scandinavia to Greece" and the other being the Western Dzvina waterway. The city of Usviat was located on the waloka (crossover point) of these two routes and also controlled them. Therefore, with the help of Norman mercenaries, Brachyslau waged war against Novgorod and destroyed it. However, Yaroslau caught up with him and defeated him, but Brachyslau managed to escape to Polacak. Once again the strength of Polacak is evident, because Yaroslau did not dare attack the city; instead, he asked Brachyslau for a reconciliation. Peace was established, and Yaroslau returned Viciebsk and Usviat back to the land of Polacak. Brachyslau fortified many cities in the land of Polacak, as well as built a new city, Brachyslau-Braslau at the north-western border of the dukedom, on an unapproachable high hill as a fortified citadel.

Brachyslau ruled with wisdom for a long time and established stability and prosperity among the people of the land of Polacak. His successor was his son, Usiaslau the Great, about whom you will read in the next issue.

Raisa Stankievic

РАГВАЛОД

Слаўны Рагвалод князь
Із сталіцы свае
Мудра княствам
Адноўленым княжыў.
Ён учынкі людзей,
Іх патрэбы усе
На вазе справядлівасьці
Важыў.

Жыў свабодна тады
Беларускі народ.
Бараніў ён радзіму
Заўзята.
І ні Захад яго,
І ні дзікі Усход
Не саджалі
За цёмныя краты.

На званіцах гулі
Вечавыя званы.
І ад страху
Нямелі чужынцы,
І ня йшлі кажны год
Беларусі сыны
У Сібір
Па шырокім
Гасьцінцы.

І з харомаў сваіх,
Што былі у сяле,
Недалёка ад Полацку-граду,
Князь на белым кані
У залататканым сядле
У сталіцу
Сьпяшыць на параду.

Пакрываў валасы
Пазалочаны шлём,
Яркім сонцам
Зіяла кальчуга.
Вочы князя сьвяціліся
Дзіўным агнём . . .
А за князем —
Дружына і слугі.

На шырокім пляцы
Князь каня супыніў,
Ля тае вечавое званіцы.
І сказаў ён слузе
У той звон зазваніць,
Каб аж рэха
Ішло па зямліцы.

Лявон Случчанін

РАГНЕДА

„Я ня люблю цябе!
Ня люблю!"
Крычала Рагнеда.
Паліў Уладзімір яе зямлю,
Дымілася неба.
Зь яблынь самлелых шмякалі ўніз
Печаныя ранэты.
Стогн і плач затаптаных крыніц
У крыку Рагнеды.

Косы яе — на пылу дарог.
Косіцца конік гнеды.
Сьцяўшыся, боты з мужавых ног
Зьняла Рагнеда.
Дзеці былі. Унукі былі.
Ды праз вагонь і беды
Не яго, а яе зямлю беraглі —
Зямлю Рагнеды . . .

Вольга Іпатава

THE SLUTSAK UPRISING

This is a speech written by a young Byelorussian for the commemorative program of the Slutsak (Slucak) Uprising observed in Melbourne, Australia.

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Dear Ladies, Gentlemen and Fellow Youth!

We are gathered here today to honour, and reflect on, a solemn event in the turbulent history of the land of our forebears — Byelorussia.

For some of us here, this event — The Slutsak Uprising, recalls vivid memories to our minds of perceiving our fathers, sons, husbands or brothers laying their weary, mangled bodies on the blood-soaked earth of our land of birth, after a virtually hopeless battle against the unbeatable strength of the Soviet Aggressor in the autumn of 1920.

For others of us here, like myself, who were born and reared in a land thousands of miles, and many cultures, removed from that city of Slutsak, this solemn occasion, at a primary reflection, may seem abstract and over-emphasized in the hustle and bustle of this jet-age life we live. But, if we allow our minds to ponder a little longer on this historical event, we must surely realize that the heroes of Slutsak did not, after all, lay their lives down in vain in a seemingly hopeless cause, but in retrospect, they paved the way towards a cause that all humanity must adhere to, and that is the cause of individual human rights, principles and in short — Democracy.

These brave and heroic people of Slutsak knew their fate; they knew they would die, and each wife, mother and daughter who kissed her husband, son or father good-bye, knew that it would be for the last time, never to see them again, or even a grave to remember them by. But the land they died for became their grave and in turn gave birth to an ideal, a principle of humanity — to be free and un-oppressed. This principle, ladies and gentlemen, will live forever, longer than you and I.

It is this principle that we must all ponder on today, for since the battle of Slutsak there have been many such battles throughout this world and each one is a battle of an oppressed people warding off an aggressor of not only land perimeters, but also an aggressor of a language, a culture, a religion and a specific way of life.

Even as we sit here today, at this very moment, there are wars of rights and principles being waged throughout this Universe; in the Middle East, Vietnam, Cambodia, Ethiopia and more than half of the African States. And although these people may be different to us and to the citizens of Slutsak in their colour, or creed, their principle is exactly the same, and if we publicly voice our support to their cause and their right for self-rule, and condemn their aggressors and exploiters, we are in fact

continuing where our fallen warriors left off; but instead of guns and ammunition we can use our voices and numbers — and these can quite often achieve the same result as open warfare.

Therefore, in conclusion, I would like to re-emphasize, on this occasion, that the Slutsak Uprising, although a tragedy in many respects, was at the same time, a breakthrough for human endeavour and a milestone in the history of righteous people who value individual and national freedom beyond all other aspects of life or death.

So today, and everyday, I ask you to not only honour the heroes of Slutsak, but to honour Freedom, Equality and Fraternity for all mankind, for without these important virtues human civilization will come to a drastic end and the Creation of God would have all been in vain.

Long live Democracy and Byelorussia!

Alicja M. Poperechny

ПАЛЯШУКІ Й ПАЛЯВІКІ

Народная казка

Было ў бацькі дванаццаць сыноў, усе рослыя ды ўдалыя хлопцы. Жылі яны на вялікай палянцы, між цёмнага лесу. Вялі там сваю гаспадарку, палявалі на дзікіх зьвяроў і птушак. Стары бацька, сівы, як голуб, сядзеў сабе ў кажушку і ўлетку ды толькі камандаваў. I былі ў сям'і лад ды згода. Пажаніліся сыны, пайшлі ў іх свае дзеці. Вялікая вырасла сям'я. Ды ўсе слухалі старога бацьку, і кожны рабіў сваю работу.

Але вось па некаторым часе памёр бацька. I пачаліся ў сям'і нелады. Жонкі братоў сварацца, адна адну заядаюць — рады няма. Такая пайшла між імі калатня, што й мужыкі нічога зрабіць ня могуць. Крычаць жонкі, хочуць дзяліцца.

„Ну што-ж, — думаюць браты, — трэба дзяліцца".

Пачалі дзяліцца. Ды справа гэтая не такая й лёгкая, як ім здавалася. Сяк-так з крыкам ды зыкам падзялілі дабро й жывёлу. А як дайшло да зямлі, дык тут чуць адзін аднаго не пазабівалі: ніяк ня могуць падзяліць сваю палянку, каб нікому крыўды ня было. Перасварыліся браты за зямлю й сталі адзін аднаму ворагамі.

Толькі два малодшыя браты жылі між сабою ў вялікай згодзе: куды адзін, туды й другі. Не захацелі яны калаціцца з братамі за зямлю, пакінулі бацькаву хату ды падаліся ў сьвет шукаць іншага прытулку. Зрабілі браты з двух дубоў вялікія сані, запрэглі ў іх шэсьць пар валоў, наклалі дабра, пасадзілі жонак зь дзецьмі ды паехалі на санях па пяску. А каровы й дробная жывёла ззаду за імі пайшлі.

Працягнулі трохі валы дубовыя сані па пяску ды сталі як укопаныя. Калёс тыя браты ня мелі і нічога пра іх ня ведалі. Бо нікуды яны із свайго лесу ня толькі ўлетку, але й зімою ня езьдзілі. Пачалі браты адпілоўваць круглыя калодкі ды падкладваць пад палазы. Коцяцца калодкі, і сані паўзуць уперад.

Надакучыла меншаму брату падкладаць калодкі пад палазы, вось ён і кажа большаму:

— Давай зробім так, каб калодкі самі круціліся пад палазамі.

I зрабілі яны першыя ў тым краі калёсы. Лёгка пайшлі цяпер валы, так што браты й самі паселі на воз. Едуць і дзівяцца, як яны да гэтага часу абыходзіліся без калёс.

Ехалі яны, ехалі, даехалі да вялікай ракі. Агледзелі раку — усюды глыбока, нідзе няма зручнага месца, каб пераехаць уброд. А тут такая навальніца ўсхадзілася, што лес, як зьвер, раве. Ломіць навальніца дрэвы, як саломінкі, ды шпурляе ў раку. Плывуць яны па вадзе цэлымі сьціртамі. Паглядзеў на іх малодшы брат, падумаў і здагадаўся, як перабрацца цераз раку. Налавілі яны з братам дрэў, ачысьцілі гальлё, калоды зьвязалі адну з аднэй і зрабілі моцны плыт. А як сьціхла навальніца, узьвезьлі свой воз на плыт. Самі стаяць на плыце ды кіруюць доўгімі жэрдкамі-бусакамі, а плыт плыве, як карабель.

Убачылі каровы, што валы паплылі на другі бераг, кінуліся ў раку ды за імі наўздагон. Толькі сьвіньні й авечкі не адважыліся скакаць у ваду. Стаяць на беразе, бляюць, рохкаюць. Вярнуліся потым браты з плытом назад і забралі іх. Гэтак усе й пераправіліся цераз шырокую й глыбокую раку.

Паехалі яны далей і забраліся ў такую пушчу, што й канца ёй няма. Пачалі браты церабіць прасекі ў пушчы ды масьціць грэблі. Але дзе там! Чым далей, тым лес гусьцей, а ў ім такія нетры, што й выбрацца нельга. Большы брат змарыўся, аслабеў.

— Застануся, — кажа ён меншаму брату, — я тут, бо ня хопіць у мяне сілы з гэтага лесу выцерабіцца.

I застаўся із сваёю сям'ёю жыць у лесе. З таго часу і яго самога і ўвесь ягоны род пачалі зваць паляшукамі.

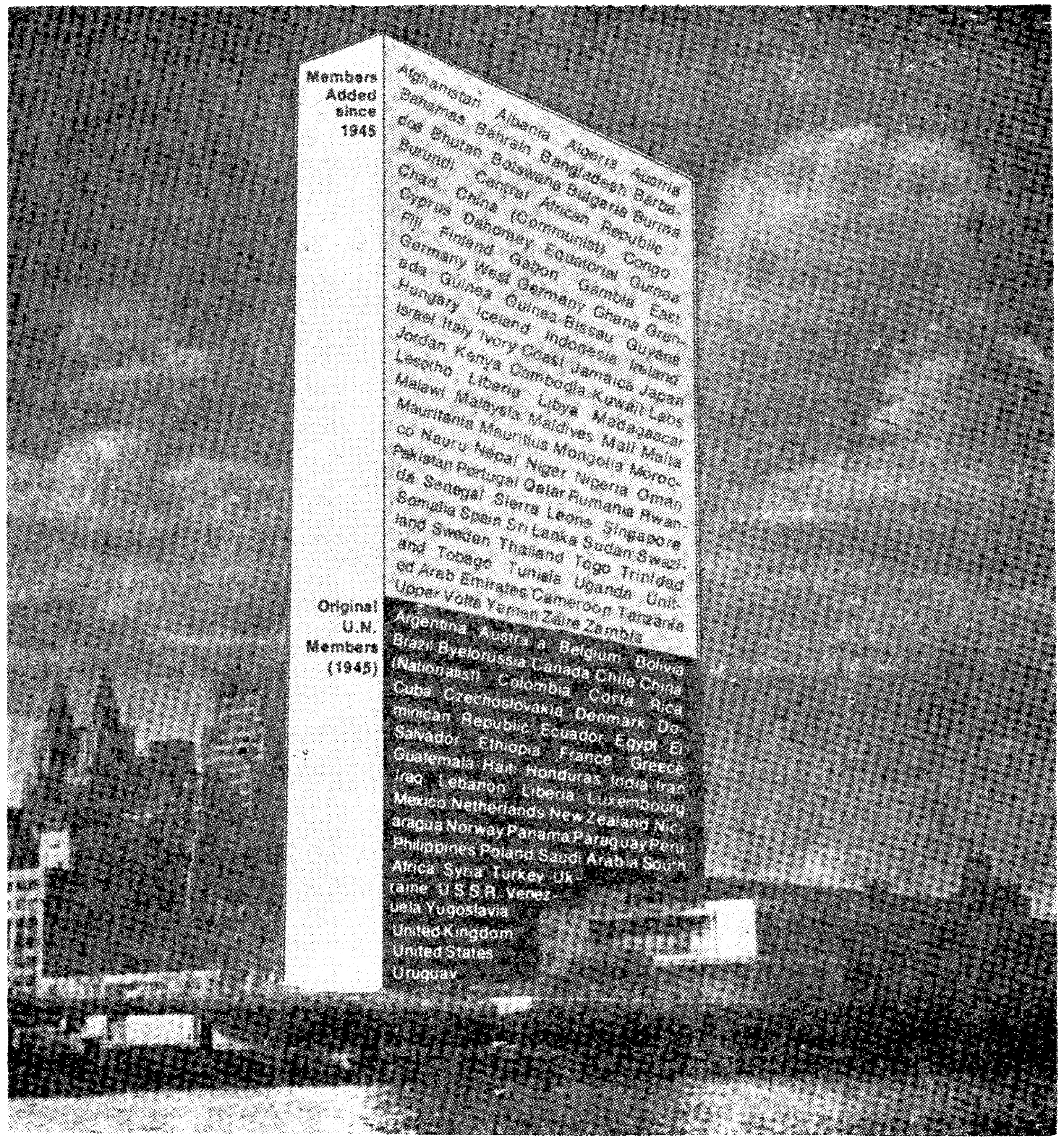
А малодшы брат не захацеў заставацца ў лесе. Быў ён дужы, як тур, і спадзяваўся на сваю сілу. Ён адзін цярабіў прасекі, масьціў грэблі й ехаў далей. I да гэтага часу засталіся яшчэ на Палесьсі тыя прасекі ды грэблі, што нарабіў малодшы брат.

Ці доўга ён так выбіраўся зь цёмнага лесу, ці не, але вось нарэшце пачалі трапляцца прагаліны ды палянкі зь пяскамі. Асеў малодшы брат на гэтых палянках, пачаў іх араць і сеяць збожжа.

I з таго часу празвалі яго самога і ўвесь ягоны род палявікамі.

А потым расьсяліліся паляшукі й палявікі, занялі новыя лясы й палі ды сталі добрымі суседзямі.

Гэтак і цяпер жывуць.



As you can see from the picture, published in The New York Times, on December 8, 1974, Byelorussia has been one of the original members of the United Nations since its founding.

NEW JERSEY HIGH SCHOOL REPRESENTS BYELORUSSIA

On December 13, students of Columbia High School in Maplewood New Jersey represented Byelorussia at the replica United Nations General Assembly in Washington, D.C.

**

Dear Friends; January, 1975

It was a really rewarding experience to represent Byelorussia at the replica U.N. General Assembly in Washington, D.C. last month.

For most of us, Byelorussia was a very little known country, thus it was more challenging to start almost from scratch.

As we progressed in our research on Byelorussia, we discovered that three of our fifteen person team were of Byelorussian descent; their grandparents came to the United States from Minsk (Miensk) and Mogilev (Mahileu) districts.

We studied the geography, literature, and economy of the Soviet Byelorussian Republic, as well as the history of Byelorussian-Americans and the concepts of Byelorussian Independence as it was proclaimed on March 25th, 1918.

We visited the Soviet Byelorussian Mission in New York City and spent many hours at the New York Public Library. We obtained a great deal of information from your magazine and from publications such as the *Heritage Review, Facts on Byelorussia* and others.

Our long and sincere efforts to know as much as possible about Byelorussia were very much rewarded when we felt very confident at the debates in Washington. We feel that we really made a good impression and did a fine job.

Now, certainly, we can say that we know quite a bit about Byelorussia.

For the Byelorussian Delegation,
Columbia High School,
John Scarecrow, The Oranges, New Jersey.

VASSAL OF WISDOM

Skull-eyes, this side of death,
Your thoughts are beyond time;
Orderless life is without rhyme
For you. And, with each breath

And dying sigh, you watch this spectacle.

So dramatic in your gests,
You point with fleshless fingers to the sky.
(Your forehead wrinkles make me cry.)
With frowning smiles, you jest

At Blindness, through thought-spectacles.

Andrew Gosciejew
(dedicated to a former teacher, Monsieur Vassal.)

MY FEELINGS OF RESPECT

Our Red Blood boils.
We see Our Tribe die,
But White Man does not care
While women and children die.
These others cry in the pain of the Torture.
I see and hear,
And, therefore, 'tis all True.

We sit ashamed of ourselves,
Too young to fight.
And in our fright, we fail. As It grows,
Our People die.

Soon, the sun will rise yonder,
But, still, Our People die,
And cry in pain.

One day, when They've learned,
The Indian Nations will return.
And my Byelorussia, isn't it also your turn!?

Natalie Kushel, 12 1/2 yrs. old

L I F E

If you must then say goodby,
Just remember, as you leave,
All of the good times we did share.

As you go, let me say,
A part of me will always be with you
For as long as only time will tell.

The nonsense, the sorrow, the trials, the fun
Have all faded like rainbows in the sky,
Leaving wonderful memories glittering about.

If you may read this, my heart will fill
With running memories of the life we had.
Though I know it will never come true
For you in your casket never will . . .

Vera Valukievic
Cleveland

BYELORUSSIAN STUDIES AT RUTGERS UNIVERSITY

A lecture series on Byelorussia has been established at Rutgers University, located in New Brunswick, New Jersey. Sponsored jointly by the New Jersey BAYO and the Byelorussian Students of Rutgers, this marks the first time that a Byelorussian lecture series has been established in New Jersey. Dr. Jan Zaprudnik, Assistant Professor of History at The City University of New York, is the lecturer for the monthly series held in the New Jersey Room of the Rutgers University Library. Born in Byelorussia and currently assistant manager of the nationalities department of Radio Liberty in New York, Dr. Zaprudnik is well aware of present day happenings on the Byelorussian scene both here and abroad. Holding a Ph. D. in history from New York University, Dr. Zaprudnik is highly qualified to present a course designed to acquaint both faculty and students about Byelorussia. Rutgers University is ideally suited for such a course, since there are as many as twenty Byelorussian students currently enrolled at Rutgers.

To date, three lectures have already been given. The first lecture was held on Tuesday, October 29 while the second was held on Tuesday, November 26 and the third one on Thursday, January 30. The first lecture was an expository survey of Byelorussia's past, particularly during the 19th century. The second lecture was devoted to the question of Byelorussia's ethnographic territory. The third lecture was involved with the ethnic origin of the Byelorussian people. All lectures were attended by large numbers of people: students, faculty members, members of the local Byelorussian community and curious seekers. Lively "question-answer" periods were typical of all lectures. The October 29 lecture received coverage in November 2nd's *Daily Home News*, a New Brunswick newspaper with a circulation approaching one-hundred-thousand. An advertisement in the *Sunday Home News* prior to November 26th's lecture attracted a group of high school students, who were to represent the Byelorussian S.S.R. in the "Model U.N." held yearly for high school students. Also attracted were a group of people from the neighboring city of Plainfield. It was learned later that their grandparents had come to the United States from Miensk, during the turn of the century. They had been surprised to learn that Byelorussians in Central Jersey were actively engaged in the preservation of their heritage.

The first three lectures were more than successful in achieving their desired purpose: to acquaint both layman and scholar alike about Byelorussia, the least known country in Europe. Future lectures will be held during the last week of each month. The date and time will be published in the *Sunday Home News*, a few days prior to the selected date.

George Azarko

THE MISCHIEVOUS COUGAR

There was once a cougar. When he was still a kitten he was a very mischievous little rascal, always took chances. So his family and the neighboring farmers called him Chancy.

Once, Chancy's mother and his brothers and sisters (there were five in the litter) were running up and down the sandy cliffs, as their mother was teaching them how to hunt. All the little cougars were quite smart except for Chancy. Chancy didn't listen to his mother's teaching: "Start first with small game and then, when you are older, turn to bigger game".

From the very start he wanted to hunt after the biggest prey. He was very greedy. So, as they went on, Chancy crept up and attacked something black with bright white stripes. Little did he know that it was a skunk. Chancy ran after the striped stranger, pounced on him, and had a very unpleasant experience! For about a week his family didn't want to come near him, and Chancy felt very lonely.

He decided to make some friends. When he was walking along, looking for a friend, he saw an animal called a badger. Chancy didn't know badgers were very vicious so he began to paw him around. Now the badger didn't like that, and was about to bite the playful little cougar. But Chancy wouldn't be chancy if he didn't take chances. He grabbed the badger and tried to overthrow him. He succeeded. His family really had to change its opinion when Chancy, all scratched and bleeding, brought such a big fat supper home that night! Everyone had a good meal, and then, all the family settled down for a catnap.

All but Chancy. He sneaked out from the little cave that was his home, and tumbled down the slope which was very steep. Chancy slipped and began to fall down. Luckily he landed not on the sharp rocks, but in a pool of deep water where a fat albino beaver was just felling a tall tree. The tree landed with a big crash and unhappily cought Chancy's hind leg. The cougar gave out a piercing "Meow", which his mother heard in her sleep. She rushed to rescue her adventuresome son. But Chancy was gone. He never learned how to swim correctly in deep water. But he did it perfectly despite of his hurt paw. Before sunrise, he was home.

Young cougars usually have to leave their mother at the age of one year. So, that's what Chancy did. He felt a little strange all alone in a world that he still didn't know too well. But, brooding over things wasn't one of Chancy's habits. He had to live and so he hunted for food and rested in the cool shade of overhanging rocks. One day, when Chancy was just ready to fall asleep, he heard a kind of purring sound nearby. He jumped on his feet, and there she was: a beautiful, young female cougar! Her fur was smooth and shiny, and her eyes, emerald like the waters of the green forest pools. He fell in love with her at the very first sight.

Chancy was about to approach the lovely thing when he heard a menacing growl behind her. Out stepped an ugly and grim-looking male cougar. The female leaped behind Chancy, and he knew he had to fight. And fight he did, for he already loved the girl dearly. That love gave him strength, and, so, he won.

A few months later, Chancy and his mate had their own litter of soft, purring kittens. Chancy was now a full grown adult cougar. But he never stopped to be chancy.

Natalie Kushel, 12 1/2 yrs. old

PHILMONT — 1974



George Kipel in his B. S. uniform

Last July, I had the opportunity to take a three week trip to Philmont Scout Ranch and Explorer Base. Philmont, which is located in Cimarron, New Mexico, is the largest Boy Scout of America high adventure campground. It is a huge area of forests, deserts, and mountains — the Sangre de Cristo Mountain Range, where Boy Scouts from around the country come to camp, hike, and practice their scouting skills. The hike itself usually takes about 12-14 days.

Upon arrival at the ranch and after medical examinations, the scouts are greeted by their rangers, who guide them for the first few days on the trail. The ranger inspects everyone's pack and reduces their weights to a maximum of 25 pounds. After a night of instructions at the base camp and some additional training in map and compass reading, first aid, etc. scouts set off on one of a variety of about thirty itineraries.

The trek I went on covered about eighty miles and many interesting stops. We usually hiked from early morning to early afternoon when the sun was not so hot. At each of the overnight stops there were different activities including: lumbering skills, burro packing and racing, horseback riding, sidehike climbing a 12,000 ft. mountain, international campfire, survival, and mountain-rock climbing. During the night campfires we sang, told stories, remembered our troops. I felt especially good when, at several

campfires, I could talk about my Byelorussian heritage and about our activities at the BAYO. I especially enjoyed talking to the boys who did not know very much about the country of my parents and grandparents.

On the trip to and out of Philmont, the scouts saw interesting places such as The Air Force Academy, Mt. Rushmore, The Corn Palace, several Army and Air Force bases and Denver. It was a very exciting and unforgettable experience.

George Kipel

BYELORUSSIAN YOUTH ACTIVITY

The Cleveland BAYO has held two Bingo nights, October 5 and November 2, at the Byelorussian community center. They are held on the first Saturday of each month. Everyone enjoys playing Bingo. Not only has the game proven to be very profitable, but it brought many people of all ages together.

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On November 2, the BAYO in New York held another youth dance, this time it was a Halloween Dance. It was held at the Byelorussian community center in Richmond Hill, Queens. The dance was a success, because many BAYO members invited their American friends to the dance. A delicious buffet was prepared by Nina and Vera Zaprudnik. Josef Kozlakowski made his famous Sangria, and together with Alex Zawoloka took care of the music.

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On November 3, the Cleveland BAYO went roller skating at Brookpark Skateland. Those who went for the first time had fun learning. Those who knew how to skate helped teach those who didn't know how. All-in-all it was fun!!

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On November 9, the BAYO in New Jersey held its annual meeting at the church hall of St. Mary of Zyrovicy Byelorussian Autocephalic Orthodox Church in Highland Park, New Jersey. The meeting was opened with a prayer. Reports were given by officers of 1973-74. The new officers elected are: Anna Bojczuk, President; Alherd Kazura, Vice President; Luda Rusak and Helen Silwanowicz, Secretaries; George Azarko, Treasurer and Mike Schwed, Cultural Affairs Officer. Plans for the coming year were discussed.

***

On November 14, the senior class at Rutherford High School, Rutherford, New Jersey, held an International Buffet Dinner. Stuffed cabbage prepared by Alice Kipel, a member of the BAYO-NY, was served, as well as dishes from other nations. Alice chaired the decorations and entertainment committees, so consequently the Byelorussian flag appeared as a centerpiece on numerous tables. Entertainment was provided by a group of seven seniors besides Alice. Dressed in various ethnic costumes, two of which were Byelorussian, the students performed a few folk dances, including the Byelorussian folk dance *Mikita*. Alice instructed the group and provided the music. The group received many compliments concerning the costumes and the Byelorussian dance.

***

On November 15, the USSR National Gymnastics Team gave a gymnastic exhibition at Madison Square Garden in New York City. Among



The BAYO Cleveland Branch Christmas carollers

the women gymnasts was Olga Korbut, who captivated an audience of nineteen thousand. Among the spectators were members of BAYO New York and New Jersey. On the following day, November 16th an article appeared in *The New York Times* about the event, where it was stated: "... It was probably the largest turnout for a gymnastic event in the United States. Although most of the Soviet Union's national team also was present, Miss Korbut, the Byelorussian Bombshell, was the attraction ..."

***

On November 18, the Grand Duke Wladimir appeared at the Woodrow Wilson Institute of Politics at Princeton University, Princeton, New Jersey. A cousin of Czar Nicholas II, Wladimir is the only surviving member of the Romanov Dynasty and, therefore, a pretender to the throne. Speaking to a standing room only crowd, he praised the reforms instituted by Nicholas II after the Revolution of 1905. He refuted present day theories (such as those proposed by cold war historian Walter Lafeber) which hold that Russian Communism is an extension of 19th century Russian Expansionist policy. Afterwards, the Grand Duke held a brief press conference.

Associate editor George Azarko asked Wladimir what his policy towards the oppressed peoples of Byelorussia, Poland and Ukraine would be if he were to ascend to the crown of "All Russia". He replied that he would have no claim on Poland, and that he would let the people of both Byelorussia and Ukraine decide if they would desire to form part of the Russian Empire. Asked if he recognizes the independence of Byelorussia, proclaimed on March 25, 1918, Wladimir remarked with an air of superiority that "if they are capable of governing themselves" he would have no objection to an independent Byelorussia.

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On November 20, the USSR National Gymnastics Team visited Cleveland, Ohio. The performance was attended by Byelorussians living in Cleveland, consisting of members of BAYO and BAZA. The Women's Group of BAZA send Olga Korbut a floral arrangement to

her hotel room. During the gymnastic event, a bouquet of flowers from BAYO was passed on to Olga by a security guard. At the end of the program, Olga threw the bouquet presented to her by the management of the Coliseum into the audience and waved one of the flowers of our bouquet.

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On December 1, the BAYO in New Jersey held its third bake sale at their church in Highland Park, New Jersey. The cakes and cookies were baked by members themselves. The proceeds from the bake sale were used to purchase a ping-pong table.

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On December 1, Byelorussians in Melbourne, Australia commemorated the Slutsak Uprising with a festive program. Byelorussian poems were recited by students of the Byelorussian school.

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On December 7, BAYO Headquarters president Raisa Stankievic, donated an album containing some 100 color photographs to the Byelorussian Museum and Library in London, England. The album represents the activity of BAYO from 1971-1974.

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On December 18, the USSR Gymnastics Team visited Melbourne, Australia. Olga Korbut, Lida Horbik and their coach Renald Knysh were part of the team. Their first stop in Australia was Perth. In Perth the Byelorussian gymnasts were greeted by a number of Byelorussians. From there the team flew to Melbourne. Byelorussians living in Melbourne got in touch with the agency that was responsible for the tour, which also permitted them to welcome their gymnasts at the airport and later at the motel where they were staying. On the following day, the 19th of December, the gymnastic team gave an exhibition. Again there were Byelorussians in the audience. After the performance, the Byelorussian gymnasts were invited to a private party at the home of a Byelorussian family. Thus the Byelorussian community in Melbourne had the opportunity to talk and spend several hours with Olga Korbut, Lida Horbik, and Renald Knysh. During the evening, various subjects were discussed. A pleasant surprise for all was to hear the fine voices of Olga and Lida when they joined in the singing of Byelorussian folk songs. In addition Olga and Lida had a chance to talk with young Byelorussians, who even though were born outside Byelorussia, spoke their native language well.

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On December 22, Byelorussians in New York observed the Slutsak Uprising with a festive program at the community center in Brooklyn, New York. Bohdan Andrusyshyn, a member of BAYO, recited a Byelorussian poem by Natalia Arsieneva. In addition, members of BAYO prepared a hot lunch which was served before the program and proceeds from which were donated to BAZA. This was done in recompensation for the free bus transportation for the New York BAYO members, who went to the Convention of Byelorussians in Cleveland, Ohio.

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On December 31, the New Jersey Branch of BAYO and BAZA jointly sponsored a New Year's Eve Dance at Schack's Hall in South River, New Jersey. The dance had a large turn out, including youth from New Jersey, New York, Cleveland and Canada. Dancing music was provided by the "Music Masters". It was successful and everyone had a great time.

***

On January 3, Mrs. M. Patapenko gave a delightful surprise birthday party for her son, George on his 21st birthday. Everyone enjoyed it immensely.



Girls performing Lavonicha at the Yalinka in New York.

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On January 6, the Cleveland Branch of BAYO attended Christmas Eve Mass. Afterwards, they piled into four cars and proceeded to go Christmas carolling. This is an old Byelorussian Christmas tradition. The group also went carolling on January 10 and 11. The carollers would like to express their deepest gratitude to all the families who extended such warm invitations and their generous contributions. The youth would like to acknowledge the following people: Mr. W. Litwinko, who accompanied the singers on his accordion, Mrs. T. Kononczuk, Mrs. O. Lukasewicz, Ms. Lola Michalczuk and Mr. K. Kalosha who assisted in the vocalization of the Byelorussian carols.

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On January 11, the New Jersey Branch of BAYO also went Christmas carolling, which already is a tradition for the BAYO in New Jersey. Afterwards, the hungry carollers were treated to a hearty meal at a restaurant. Everyone had a great time.

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On January 12, the Byelorussian Saturday School in New York presented a program at the Yalinka which was held at the Byelorussian community center in Richmond Hill, Queens. The students, whose ages range from 4 to 11, performed dressed in Byelorussian costumes: Lavonicha for children, several Byelorussian poems, a sketch based on the words of Yanka Kupala, and Byelorussian folk songs and Christmas carols. The entire program was conducted in the Byelorussian language. After the concert came Dzied Maroz (Santa Claus), who announced that he has come all the way from Byelorussia with a heavy sack full of presents. Dzied Maroz had a present for every child.

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On January 12, Yalinka (Christmas Party) was also celebrated at St. Mary of Zyrovicy Byelorussian Autocephalic Orthodox Church in Cleveland, Ohio. Members of BAYO opened the program with Christmas carols. The rest of the

program consisted of the upcoming members of BAYO, who participated with song, dance and verse. Dzied Maroz (Santa Claus), who was played by Victor Wasilewski (Vice President of the branch) distributed the presents.

The older members of the Byelorussian community were very touched by the BAYO members endeavor.

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On January 12, the Byelorussian Saturday School in Highland Park, New Jersey observed the traditional Yalinka with appropriate activities. The children participated with singing of Christmas carols, reciting of poems and a skit. Dzied Maroz distributed presents to all the children.

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During the winter months youth from Cleveland enjoy ice skating at the lake at the community center, Polacak.

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On February 8, the Byelorussian-American Youth Association of South River, New Jersey, held a Valentine's Dance at the Byelorussian-American Community Center in South River.

CONGRATULATIONS!

Julia Dubaniewicz and Donald Richardson, who were wed on September 14, 1974 at St. Mary of Zyrovicy Byelorussian Autocephalic Orthodox Church in Cleveland, Ohio.

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Marianna Zyznieuski and Martin Anderson on their marriage which took place on October 5, 1974 at the Christ the Redeemer Byelorussian Catholic Church in Chicago, Illinois.

Sophia Drazdowski, who graduated from Jersey City State College located in Jersey City, New Jersey, with a degree in English Literature.

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Vera Bozko-Juszczyk, who was graduated from the New Jersey Institute of Technology (Newark College of Engineering) in January with a Bachelor of Science in industrial engineering. At her graduation Vera was on the Dean's List.

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Alex Miranovich, who received a Bachelor of Arts degree in psychology from the City College of New York.

ATTENTION BYELORUSSIAN YOUTH!

The program for the weekend of July 4, 5 and 6 is as follows:

Friday, July 4, 1975 — 11 A.M. — Biennial Convention of the Byelorussian-American Youth Organization
6 P.M. — Talent Show-75

Saturday, July 5, 1975 — 11 A.M. — Sports Meet
7 P.M. — Anniversary Banquet
9 P.M. — Dance

Sunday, July 6, 1975 — 10 A.M. — Church Service
2 P.M. — Departure

All the events will take place in Highland Park, and South River, N.J.

ДАРГІЯ СУРОДЗІЧЫ!

Шчырае дзякуй за Вашыя водгукі на наш заклік прыйсьці зь фінансавай дапамогай нашаму часапісу. Прыемна нам атрымаць чэк, асабліва-ж прыемна, калі разам з чэкам атрымліваем і пару словаў ад Вас, кароткія заўвагі, пажаданьні посьпеху, добрыя словы пра часапіс, калядныя й навагоднія пажаданьні. Асабліва радасна, калі Вы знайшлі час напісаць нам даўжэйшы ліст. Вось гэткае Вашае падтрыманьне, маральнае й матарыяльнае, ды выяўленая да нас увага — і ёсьць тым стымулам да далейшае працы й перамаганьня цяжкасьцяў, якія сустракаем таксама на нашым шляху.

Гэтта прыводзім адзін з даўжэйшых лістоў з нашае **ПАШТОВАЕ СКРЫНКІ** ад Доктара Палкоўніка Л. Трусэвіча з Флярыды дзеля азнаямленьня зь ім сяброў нашае маладзежнае арганізацыі. Ліст гэты — прыклад прызнаньня, выказанага нашаму часапісу ад бацькі, што руплцца пра сваіх дзяцей, каб вырасьлі добрымі Беларусамі:

„Даражэнькія,

Шчыра дзякую за перасланыя два нумары „Беларускай Моладзі". Гэты часапіс выглядае вельмі салідна ня толькі зьместам і вонкавым выглядам, але рэпрэзэнтуе ідэю й кірунак, па якім ідзе беларуская моладзь на чужыне ў змаганьні за незалежнасьць Беларусі, якой яна навет і ня бачыла.

Мне, як аднаму із заснавальнікаў і першых сяброў Арганізацыі Беларускай Моладзі, вельмі прыемна бачыць, што за 25 гадоў свайго існаваньня вырасла гэткая вялікая й моцная ня толькі лікам, але й духам арганізацыя моладзі, якая й надалей будзе прадаўжаць змаганьне за вольную й незалежную Бацькаўшчыну — Беларусь.

Думаю, што ў будучыні мае дачыненьні з Вамі будуць цясьнейшымі, бо за пару гадоў і мае дзеці змогуць пачаць працу ў Вашай арганізацыі. Калі ласка перашлеце мне нумары „Беларускай Моладзі", якіх ня маю. У гэтым лісьце перасылаю Вам належнасьць за падпіску ад Міколкі й Альжбеты (дзяцей) і ахвяру ад мяне на Ваш часапіс. У будучыні пастараюся больш Вам памагаць.

Няхай Вам Бог памагае ў Вашай плённай працы!

з пашанаю да Вас
Палкоўнік Лявон Трусэвіч

***

А нашыя прыяцелі з Чыкага, якія раней яшчэ ня бачылі выступленьняў танцавальных гурткоў АБАМ, гэтак выказваюцца ў сваім лісьце:

„Дарагія! Вітаем Вас і Ваш часапіс з Новым Годам і Калядамі.

Памажы Вам, Божа, расьці й мацнець! Вялікай радасьцяй было для нас Вас бачыць і пачуць на апошняй Сустрэчы Беларусаў у Кліўленьдзе. Далучаем чэк для Вашага часапісу.

З пашанаю
В. і М. М.

**
*

А наш вялікі прыяцель сп. **І. П. Г.,** перасылаючы чэк на 100 даляраў на часапіс, канчае свой ліст гэтак: „Жыве Беларуская Моладзь!"

Абяцаем: будзем жыць і даглядаць свой часапіс, каб рос і ўбіраўся ў сілу, каб толькі мець гэткіх вось прыяцеляў.

Гэтых колькі прыкладаў даволі знаёмяць нашую моладзь аб прыхільнасьці да нашае дзейнасьці нашага беларускага грамадзтва.

Рэдакцыйная Калегія

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